Current Crisis – How Fever is a Sense of Crisis Because it is A Fact –
By Shomit Sirohi

Introduction
By Eric Hobsbawm

I believe the process below is done in standard comic book senses better or lesser – the process of fever is crazy I would say its realist treatment is also there, like a real crisis. But also it is not as one says Jewish unhealth by the means of utopianizing in social history to feverish. I also mean this is my reasoning being used so I add – be fine doing politics and just that – it is a difficult period being handled as political speaking. I argue it has won – it will appear to win first, and then win. Since appearance is first sublime and then a fact. I mean just that when one articulates suffering to being fever it is a better condition – I also mean it is in fact that. One cannot guage it except as comparisons – Jewish unhealth, or smoking distress, or even hospital crises, or finally even say a juxtaposition to worse illnesses – it is none of that – so it resonates with fever. I thank Sirohi, for helping people. I am glad this work makes a point. It should be registered. I also mean in registers the fever fact, has crazy in it, I just call that my proof, or living proof that Sirohi is in feverish senses. I also mean Fidel is a great help. I thank you. This would be a work in social history for the History Workshop – how a leader goes through fever as he is researching on his condition – and is also clear. I mean most people just bawl and cry through it and do worse for months. I argue sitting and talking instead is a success, one should be clear. Thank you.

Analysis -

In the current crisis of what as an instance, a doctor called “fever and feverish for people,” also means in fact that the historical process of in fact mass agitation in by now Maharashtra which has a peasant movement which sections into even speech assemblies in Andhra Pradesh and several local protests of in fact in Warangal a type of small agitation and such processes of in fact mainly peasant mobilization which also articulates with a working class general spontaneity towards mass strikes in working class belts – finally the process of vertical culture leading this process is then in fact how the mass horizontal assemblies then organize into a general mass politics which then is led by Sirohi, who recently then in vertical culture, has been going through fever which is also shared with the feverish Pope and Jewish people in Israel who travelled to India – and this process then is in fact called Jewish killing which has been simplified by Sirohi, to fever and feverish symptoms – symptoms like being delirious and feverish speaking and even delusions – which then is also light and handleable which finally is the proof that it is fever – in the sense of a comparison to social history which calls it similar to fever and such process in Eric Hobsbawm’s way of describing it as similar because it is a fact in social historical senses. Now the cure for this is being practiced as Soviet curing of political speaking which then means a crisis averted which has won – it seems that one cannot express the winning and victorious argument – because it is too much of an experience of bourgeois debate as Hobsbawm would call it. A bourgeois debate is how in fact one lives well, but is in crisis and one is not realist – and the realist function is not working because it is a

surface level issue, not a real issue – and so in fact in one structure, it is vertical culture, in cross-section it is women who support Sirohi, and in another section Jewish people who are feverish, and in a third section it is Communist parties, mainly with the Pope and now this cross-section has with it the determination of fever as the correct historical sense of the fact which means finally delirious behaviour which finally is a process of in fact recovery at the moment from unhealth as it was being called in Christian senses for others, and now the level of Fidel gladly helping each person then also has the process of in fact recovery succeeding in fact over the last few weeks, which has won – there is only the problem of in fact speaking left which is a process in Hobsbawm again of in fact clear speaking in politics.